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taken to the *pres' anenne* to be blessed with holy water; in the town the Catholic priest is said to do this. In full mourning, black is worn on Sundays, Mondays, and Fridays, the days sacred to the dead, but since full mourning means that one must be dressed in one's best and it is impossible to wear these clothes all day long even in the first weeks after death, the rule is to remain at home, fully dressed, on Sundays, Mondays, and Fridays, wearing the full mourning outside the house only to Sunday mass.

When full mourning for a parent cannot be worn immediately following death, the fulfillment of the obligation is postponed. If this duty is not ultimately met, however, the dead take vengeance, so that a child of the one who was remiss perhaps falls ill, or some other misfortune comes to him. If the negligent one is no longer living, then the penalty for his neglect will be assessed on his children, who, on consulting a diviner, will be told that they must wear mourning not only for their own parents, but for their grandparents as well. Such is the case of a dying woman whose story is recounted, for a diviner ascertained that though she had worn mourning for her own father, he had not worn it for his parent; as soon as she put on full mourning for her grandfather, she is said to have immediately recovered.

A widower wears mourning for a legally married wife for a year, and a widow for her husband during a similar period, and it is believed that if a man were to remarry before the year has elapsed, his second wife would die, so that a woman will not go sooner to a widower, while it is equally dangerous for a widow to take a husband before the first anniversary of the death of her spouse. Should a *placé* wife die, however, another may be taken in her stead before the year has passed, for it is only in matters where the Church is concerned that the dead take vengeance. Furthermore, a man who has more than one mate may go to his other wives at any time after the death of a spouse, and though he would, of course, not go to them

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586 soon after the death of one for whom he had deep affection, the matter is entirely one which concerns his own feelings. If a woman who cannot afford proper mourning clothes remarries in the Church before she has discharged the obligation to wear mourning for her dead husband, gossip will be heard, but, on the other hand, a woman who has been legally married, and who therefore may not remarry for a year after her husband's death, may be taken as *placée* by another before that period has elapsed. In this case, however, she must wear full mourning and otherwise observe all the necessary rites before the other man with safety may seek the approval of the Church for the union.

76 Though children who have lived until about twelve years of age and have been baptised are given a *dernière prière* and must not be forgotten when sacrifices are made to the family dead, there is but little mourning for them. "*Ti moun pa gagne deuilles* — Children do not merit the wearing of mourning," it is said, and they are called "*ti x'anges* — little angels" — for they are too young to have sinned. "It is only when one makes love that the important sins begin." Therefore, if a young person dies, not only do his parents, grandparents, and older brothers and sisters not follow his coffin to the grave, but they do not mourn for him. Only those younger brothers and sisters who were of his age — twelve or thirteen years old — wear semi-mourning.

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572 The male, by contrast, is master in all matters, including those pertaining to home life. Obviously, he is much freer in his sexual life than is his wife.

586 Divorce is comparatively rare, thanks to the careful solicitude of all parties before formal marriage is contracted, and to the disapproval of the Catholic Church. Since the husband is not, by custom or by public opinion, bound to limit his sexual attentions to his legal wife, one of the common causes of divorce is removed. The code

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allows formal divorce to the husband for the wife's adultery, and to the wife for her husband's adultery "when he shall bring his concubine into the common dwelling house." Both spouses may secure divorce for excess, for injurious cruelty, for life sentences imposed by a court—"peines afflictives et infamantes." A woman whose marriage has been dissolved by divorce cannot remarry before the expiration of one year, nor is she permitted to remarry her former husband.

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The opposition of the Church to divorce is a distinct deterrent to elite women who crave freedom, for women are generally the more devout members of the Church.